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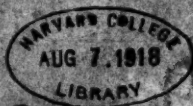
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A true and straunge discourse of
the late trauailes of two English Pil-
grimes: what admirable accidents befell
them in their iourney to Ierusalem,
Grand Cayro, Alexandria, &c.



Lthough it passe as a generall
Prouerbe, that trauailers may
tell leasings by authority, yet I
being no way daunted by that bug
beare thunderbolt, but confident-
ly standing on the iustice of my
cause, my kind commendations to
all you my deere friends first re-
membred, thus from Ierusalem I
begin to salute you. You shall vnderstand, that since my
departure from Grand Cayro towards the Holy land,
I wrote you a letter from Rama. (This Rama is a
place where the voyce was heard of Rachell, weeping for
her children) wherein I certified you of all my proceed-
ings, from Grand Cayro euen to that very place. I
sent it with seuen other Letters beside to Damasco in a
Caravan, from thence to be conueyed to Constanti-
nople: but doubting leass the sayde packet is not as
yet come to your hands, I thought good to write againe
vnto you, concerning all my aforesayd proceedings,
as also the rest of my voyage to Ierusalem, with my
imprisonment and troubles in the Citie, and what me-
morable antiquities I saw there and else where, un-
till my returne backe to Alexandria: First, you shall
know, that I departed not from Grand Cayro till the

2

ninth of March : vpon which day I came to the place
where (it is said) the virgin Mary did stay with our Sa-
uiour Christ. So farre was I accompanied by Anthony
Thorpe, and foure others that went to Grand Cayro
with me: but there left me, departing backe to the Citie,
and I with my fellow traualler M. Iohn Burrell, both of
vs being in our Pilgrims habits, came that night to a
Towne called Canko, where we were glad to take vp
our lodging in a yard, hauing no other bedding then the
bare ground. The next day we departed thence, and came
to a Towne in the land of Gozan, where we met with a
company of Turkes, Iewes, and Christians, and some
750 Camels, all which were bound for Damasco ouer the
deserts: yet was there amongst them two and twentie
Greeks and Armenians, whose purposed traualle lay to
Ierusalem, which made vs the gladder of their company.
At this towne, being named Philbits, we stayed two daies
and one night: in which time I went into a house, where
I saw a very strange secret of hatching of Chickins, by ar-
tificiall heate or warmth: the like I had seene before at
Grand Cayro, but not in such extraordinary numbers or
multitudes as here: the manner whereof I will declare as
followeth. The countrey people inhabiting about this
towne, foure or fise miles distant euery way, bring their
Egges in apt cariage for the purpose, vpon Asses or Ca-
mels, to this place where there is an Ouen or Furnace
purposely kept temperatly warme, and the Furner or
Paister thereof standeth ready at a little doore to receiue
the Egges of euery one, by tale, vnlesse that when the
number ariseth so high (as to ten Camels lading or more)
then he filleth a measure by tale, and after that order
measures all the rest. And I tell you this for a truth,
that I saw there receiued by the Furner, Cooke, or Ba-
ker, in one day by tale, and by measure, the number of
thirtie fise or forty thousand Egges: and they told me,
that for three daies space together, he doth nothing but
fill

still receiue in Eggs, and at twelue daies end they come
 againe to fetch Chickins, sometimes at ten daies, and
 sometimes (but not very often) at seuen daies, according
 as the weather falleth out. Perhaps some two hundred
 persons are owners of one Raungefull, some hauing
 2000, some one, or more or lesse, as the quantities a-
 mount to: the Furner noteth the names and portions
 of euery bringer: and if he chanceth to haue a hundred and
 fiftie thousand, or two hundred thousand at one heate (as
 many times it chanceth that he hath) yet doth he min-
 gle them all together, not respecting to whom they gene-
 rally belong. Then he layeth them one by one vpon his
 Raunge, so nere as they can lye and touch each other:
 hauing first made a bed for them of Camels dung burnt:
 and the place whereon the ashes doth rest, is of a very
 thinn matter made of earth, but mixed with the Ca-
 mels dung in the making, and some Pigeons dung a-
 mongst it: yet herein consisteth not the secret onely: for
 there is a concave or hollow place about three foot breadth
 vnder it, whereon is likewise spread another layer of
 Camels dung, and vnder that is the place where the
 fire is made. Yet can I not rightly call it fire, because
 it appeareth to be nothing but embers: for I could not
 discern it but to be like ashes, yelding a temperate heat
 to the next concave, and the heate being resisted by the
 layer of dung next it (which dung beeing Greene, and
 layde vpon peeces of withered trees, or rather boughes
 of old dead trees) deliuereth forth an extraordinary va-
 pour, and that vapour entresth the hollow concave next
 vnder the Eggs, where in time it peirceth the aforesayd
 mixed earth, which toucheth the ashes whereon the Eggs
 are layde, and so serueth as a necessary receptacle for all
 the heate comming from vnderneath. This artificiall
 heate glyding through the embers, whereon the Eggs
 lye, doth by degrees warme through the Shelles, and so
 insaleth life by the same proportions of heate: thus in

seven, eight, nine, ten, or sometimes twelue dayes, life
 continueth by this artificiall meanes. Now when the
 Furner perceiueth life to appeare, and that the Shelles
 begin to breake, then he beginneth to gather them: but
 of a hundred thousand, he hardly gathereth threescore
 thousand, sometime but fiftie thousand; and sometime
 (when the day is ouercast) not twentie thousand: and
 if there chance any lightning, thunder or raime, then of
 a thousand he gathers not one, for then they all miscarry
 and die. And this is to be remembred withall, that be-
 the weather neuer so faire, the aire perfect, cleare, and
 euery thing as themselves can desire, and let the Chic-
 kins be hatched in the best manner that may be, yet
 haue they either a Clawe too much, or too little: for
 sometimes they haue five Clawes, sometimes sixe, some
 but two before, and one behind, and seldom very
 fet or any in their right shape. Afterwards, when the
 People come to receiue their Egges that before haue
 brought them in, the Furner giues to euery one ratably,
 according as the Furnace yieldeth, reseruing to himselte
 the tenth for his labour. Thus haue you the secret of hat-
 ching Chickins by heat artificiall, at the towne of Phil-
 bies in the land of Gozan, which I thinke were in vaine
 to be practised in England, because the aire there is hard-
 ly ten dayes together clarified, neither is there any Ca-
 mels dung, though they haue dung of other beasts e-
 uery way as hot: therefore when the Sunne is in Cancer,
 Leo, or Virgo, you may, if you please, trie what may be
 done. Perhaps some will thinke this to be a lye or fable,
 but to such I answer, I can begge their credence no fur-
 ther then my faith and truth may perswade them: and if
 thereon they will not beleue me, let them take paines to
 make their owne eyes a witness. & when they haue payd
 as dearely as I haue done (for the sight of this and other
 things cost me an hundred Markes in fifty daies) their
 iudgements will be better confirmed.

But

But now to my journey toward y^e desert of Arabia, which I was of force to passe before I could come to the Holy land. Then we departed from the Towne Philbics, travelling all night in company with the Caravan of Damasco, and the fourteenth at nine of the clock, we pitched our tents at Baharo in the land of Gozan. From thence we departed y^e night, and the 15 at night, we pitched at Salhia, which is to the eastward of the land of Gozan, and stands on the borders of the Arabian deserts: there we stayed two dayes for feare of the wild Arabes, and departed thence the seventeenth. We passed that night ouer a great bridge, vnder which y^e salt-water standeth. This water comes out of the sea from the parts of Damietta, and by mens hands was cut out of that place, some hundred and fifty miles into the maine land, by Ptolemy King of Egypt, who purposed to bring y^e Red-sea, and the Mediterran all into one: but when he foresaw, that if he had gone through with this worke, all his countrey had bene quite drownded, he gaue it ouer, and builded a bridge there to passe ouer. This place parteth Arabia and Egypt, and no former had we past this bridge, but we were set vpon by the wild Arabes, and notwithstanding our great company (for we were more then a thousand persons) a Camell laden with Callicoes was taken from vs, foure of our men hurt, and one of them mortally wounded, and the Arabes ran away with the prey, we being vnable to helpe it, because it was night.

The next day we pitched by a well of brackish water: but I forgot to tell you y^e my fellow Pilgrime, M. Iohn Burrell escaped very narrowly in the last nights bickering: there we rested our selues till 3 of the clocke in the afternoone, which they call Lafara; for the Arabians and Egyptians diuide the day into foure parts: then we departed and pitched the next morning at a castle in the desert called Carga, which is one of the three Castles which the Turks keep in the deserts, to defend all travellers from the wild Arabes: Therefore there we payd a certaine tax, which was fiftie pieces of silver of two pence a peece halue, for each man or boy, and seventy six

pèces for a Camell laden, and fourteene for a Mule. Having
payd this imposition we departed, & pitched againe the nine-
teene at another bzakish well, from whence setting onward,
we pitched the 20 of March at the second Castle called Ar-
ris, kept also by the Turkes in the said desarts, where our
tare was but twentie pèces of siluer for each passenger, and
thirtie for a Camel. From thence we were guided by many
souldiers to the third Castle called Raphaell, making one
long iourney of twentie foure houres together. Here it is
sayd that the Kings of Egypt and Iudea fought many great
battailles: which to me seemed very unlikely, because there
is nothing to releue an army with all, except sand and salt-
water.

There we paid ten pèces every passenger, & twentie for
a beast. So departing thence the 22 in y^e morning, we pitch-
ed at Gaza in Palestine, a goodly fruitfull country, and there
we were quited of all the desarts. In this towne I saw the
place where (as they told vs) Sampson puld downe the two
Pillars, and slue the Philistines: and surely it appears to be
the same towne, by reason of the situation of the country:
There we paid twenty two pèces for each beast, & ten each
passenger. From hence we departed, and pitched at a place
called in Arabian Canuic, but by the Christians called Ber-
sheba, being vpon the borders of Iudea, where we paid but
2 pèces of siluer each one, and foure for a beast. Departing
thence, the 23 in the morning, we pitched our Tents vpon
a grüne close vnder the walles of Ramoth in Gilead: there
I stayed all y^e day, and wrote eight letters for England by
the forernamed Carauan, which went for Damasco, to be con-
ueyed to Constantinople, and so for England. The next day
being the 24 in the morning, I with other Christians, set for-
ward Ierusalem, and the great Carauan went their way for
Damasco, but we pitched short that night at a place called
in Arabian Cudechelaneb, being sixteen miles from Hebron,
where the Sepulchre of our father Abraham is, and 5 little
miles from Ierusalem. From thence we departed in y^e mor-
ning

ning being our Lady day in Lent, and 9 of the clocke before
 none, I saw the City of Ierusalem, when kneeling doونه,
 and saying the Lords prayer, I gave God most hartly thanks
 for conducting me thither, to behold so holy a place with mine
 eyes, whereof I had read so often before. Coming within a
 furlong of the Gates, I with my companion M. Iohn Bur-
 rell, went singing & praising God, till we came to the West
 gate of the City, and there we stayed, because it is not law-
 full for a Christian to enter vnadmitted. My companion ad-
 uised me to say I was a Cræke, onely to auoide going to
 Masse: but I not hauing the Cræke tongue, refused so to
 do, telling him euen at the entry of the Gate, that I would
 neither deny my Country nor Religion, whereupon being
 demunded who we were, Maister Iohn Burrell (answering
 in the Cræke tongue) told them that he was a Cræke, and
 I an Englishman. This gaue him admittance to the Cræke
 Patriarke, but I was seized on and cast in prison, before I
 had stayed a ful houre at the gate, for the Turke flatly deni-
 ed, that they had euer heard either of my Quene or country,
 or that she paid them any tribute. The Pater Guardian, who
 is the defender of all Christian Pilgrimes (and the princi-
 pall procurer of mine imprisonment, because I did not offer
 my selfe vnder his protection, but confidently stood to be ra-
 ther protected vnder the Turke then the Pope) made the
 Turke so much my enemy, that I was reputed to be a spy,
 and so by no meanes could I be released from the dun-
 geon.

Now giue me fauour to tel you (how it pleased God y^e very
 day) to deliuer me, and graunt me passe as a Protestant, wi-
 out yelding to any other ceremony, then carriage of a waues
 candle only, farre beyond mine expectation. Here let me re-
 member you, y^e when I staid at Ramoth and Gilead, where
 I wrote the eight letters for England by y^e Carauan of Da-
 masco, hauing so good leysure, I went to a Fountaine to
 wash my sootie linnen, and being earnest about my busines,
 suddenly there came a Pope vnto me, who taking my

cloaths out of my hands, and calling me by my name, said he would helpe me.

You doubt not, but this was some amazement to me, to heare such a man call me by my name, and in a place so farre distant from my friends, country and acquaintance: which he perceiuing, boldly thus spake in the Franke tongue, to my Captaine, I hope you haue not forgotten me, for it is not yet forty daies since you set me a land at Alexandria, with y^e rest of those passengers you brought from Argier, in your ship called the Trojan: and here is another in this Carauan, whom you likewise brought in company with you, that would not be a little glad to see you. I demanded of him, if he dwelt there: he answered me no, saying, that he & his fellows were going in y^e Carauan to Damasco (which place they call Sham) and from thence to Beggdart, which we call Babylon, & from thence to Mecha to make a Hadgee, for so they are called when they haue bene at Mecha: mozeouer, he told me, that he dwelt in the Citie of Fesse in Barbarie.

This man (in my mind) God sent to be the meanes of mine immediate deliuerie. For after I had taken good notice of him, I well remembred, that I saw him in my ship, though one man among 300 is not very readily knowne: for so many brought I from Argier into those parts, of different Nations: as Turkes, Mozes, Iewes & Christians: I desired this man to bring me to the sight of his other companie, which (having washed my linnen) he did, & him I knew very redily. These two concluded, y^e the one of them would depart thence with the Carauan, and the other go along with me to Ierusalem, which was the Moze before remembred: & such kind care had the Infidel of me, that he would not leaue me vnaccompanied in this strange land: which I cannot but impute to Gods speciall prouidence for my deliuerance out of prison, or else had I bene left in most miserable case.

When this Moze saw me thus imprisoned in Ierusalem, my dungeon being right against the Sepulchre of Christ, albeit he wept, yet he bad me be of good comfort, & went to the

Bashaw.

Bashawe of the Citty, and to the Saniacke, before whom he toke his oath, that I was a Harmer of a ship, which had brought two hundred and fifty, or three hundred Turkes & Moors into Egypt from Argyer and Tunis, their journey being unto Mecha.

This Moze (in regard he was a Puzzleman) prevailed so well with them, that returning with five Turkes backe to prison, he called me to the dore, and there said unto me, that if I would go to the house of the Pacer Guardian, and yeld my selfe under his protection, I should be inforced to no Religion but mine owne, except it were to carry a Candle: to the which I willingly condescended.

So paying the charges of the prison, I was presently delinered, and brought to the Guardians Monastery, where the Pacer coming to me, toke me by the hand, and had me welcome, metnailing I wold so much erre from Chzistianity, as to put my selfe rather vnder 5 Turkes then his protection: I told him, what I did, was because that I would not go to Masse, but keepe my conscience to my selfe: He replied, that many Englishmen had bene there, but (being Catholiques) went to Masse, telling the Turkes at the Gates entrance that they were Frenchmen, for the Turkes know not what you meane by the word Englishman: aduising me further, that when any of my countrymen undertooke the like traualle, at the Gates of Ierusalem they should teame themselves either Frenchmen or Brittans, because they are well knotone to the Turkes.

This, or such like conference past betwene vs: and further he asked me, how old our Quenes Priestry was, & what was the reason he gaue nothing to 5 maintenance or 5 holy Sepulchze, as well as other Kings and Princes did: with diuerse other trisolous questions: wherto I answered accordingly. This day being spent enen to twilight, Master Iohn Burrell, who passed as a Greek without any trouble, came in unto vs, being neuerthelesse constrained to this Monastery, or else he might not stay in the Citty: for such way do 5

pists carry there, that no Christian stranger can haue admittance there, but he must be protected vnder the, or not enter the city. Maister Burrell and I being together in the court of the Monastery, twelue fat-fed Friers came forth vnto vs, each of them carrying a Ware candle burning, and two spare candles beside, the one for Maister Burrell, the other for me. Another Frier brought a great bason of warme water, mingled with Roses and other sweet flowers, and a Carpet being spread on the ground, and Cushions in Chaires, set orderly for vs, the Pater Guardian came and set vs downe, giuing each of vs a Candle in our hands, then came a Frier and puld off our hose, and (setting the Bason on the Carpet) washed our feete.

So soone as the Frier began to wash, the twelue Friers began to sing, continuing so till our feet were washed; which being done, they went along singing, and we with the Guardian came to a chappel in the Monastery, where one of them began an Oracion in forme of a Sermon, tending to this effect, how meritorious it was for vs to visite the holy Land, and see those sanctified places where our Saviours fate had trode.

The Sermon being ended, they brought vs vnto a chamber where our supper was prepared; there we sed somewhat fearfully, in regard that strange cases haue as strange qualities; but committing our selues to God, & their outward appearing Christian kindnesse, we fell to heartily, supt very bountifully, and after (praising God) were lodged decently. Thus much for my first entertainment in Ierusalem, which was the 25 day of March 1601, being our Lady day in Lent. Now follows what the Friers afterward shewed me, being thereto appointed by the Pater Guardian. Early the next morning we arose, & hauing saluted the Pater Guardian, he appointed vs seuen Friers and a Troughman: so forth we went to see all the holy places in the city which were to be seene, except those in Sepulchra Sancta: for that required a whole dayes worke afterward, & at every place where we came we knelt

led downe, and sayd the Lords prayer.

The first place of note that the Friers shewed vs, was the place Iudiciall next the house of Veronica Sancta: and demanding of them what Suint that was, they told me it was she that did wipe our Sauiozs face, as he passed by in his agony.

Descending a little lower in the same stræte, they shewed me the way which our Sauioir Christ went to crucifying, called by them Via Dolorosa.

Then on the right hand in the same stræt, I was shewen the house of the rich glutton, at whose gate poore despised Lazarus lay.

Holding on our way downe this stræt, we came to a turning passage on the left hand, whence they told me Simon Sirenus was comming toward the Dolorous way, when the Souldiers seeing him, called him, and compelled him, against his will, to helpe our Sauioir to carrie his Crosse.

Then they told me, that in that saune place the people wept, when Christ answering, said vnto them, Oh Daughters of Ierusalem, weepe not for me, &c.

Next they shewed me the Church where the Virgin Mary fell into an agonie, when Christ passed by carrying his Crosse.

Afterward they brought me to Pilates Pallace, which though it be all ruinated, yet is there an old Arch of stone, which is still maintained by the Christians, and it standing full in the high way, we passed vnder it: much like the way of passage vnder Master Hammons house in the Bullworke, but that the Arche is higher: soz vpon that Arche, is a Gallerie which admitteth passage (ouer our heads) from one side of the stræte to the other: soz Pilates Pallace extendeth ouer the high way on both sides, and Pilate had two great windowes in the said Gallerie, to gaze out both wayes into the stræt, as Master Hammon hath the like aduantage at both his windowes.

Into

Into this Gallerie was our Saviour brought when he was shewen unto the Iewes, and they standing below in y^e street, heard the words, Ecce Homo. A little from this place, is the foot of y^e staires, where our Saviour did first take up his Crosse. Then they brought me to the place where y^e Virgin Mary was conceived & borne, which is the Church of Saint Anna, and no Turkish Church. Next, they shewed me the pole, where Christ clemed the Leapers, & then guiding me to Saint Stevens gate, a little without it upon the left hand, they shewed me the stone wherewith S. Steven was stoned. From hence I saw the staires going up to port Area, at which port there are diuers Reliques to be seene; it was the East gate of the Temple which Salomon built upon mount Moria, in which Temple was the place of Sanctum Sanctorum, but now in that place is builded a godly great Church belonging to the Turkes.

Thus spent I the second day, being the 26 day of March: all within the gates of Ierusalem, except my going to see y^e stone wherewith Saint Stephen was stoned. The next day being the 27, having done our duty to God, and the Prior Guardian, we hired Asses for the friers & the Troughman to ride on, and going forth the City gates, we mounted and rode directly toward Bychinea.

By the way as we rode, they shewed me the place of the fruitlesse fig-tree, which Christ cursed: next, the Castle of Lazarus, that Lazarus whom Christ loued so well: for his house or castle was in Bychinea, but it was bitterly ruined and nothing to be seene but the two sides of the wall.

In the same Towne they shewed me the house of Mary Magdalen, but so ruined, y^e nothing is left of it but a peece of a wall: there I saw likewise Marthas house, consisting of 3 peeces of a wall: thence they brought me to y^e stone where y^e two sisters told Christ y^e Lazarus was dead, from whence passing on, they shewed me the place where our Saviour raised Lazarus from death, after he had lyen thre daies in the ground, and where he was buried afterward when he died.

This

This place hath bene notably kept from the beginning, and is repaired still by the Christians: but yet in poore and very bare sort: And this is all that I saw in Bythinea.

From hence we rode vnto Mount Oliuer, and passing by Bethphage, they brought me to a place where our Saviour took the Ass and Colt, when he rode to Jerusalem vpon Palme Sunday. Riding from Bethphage directly North, we came to the foote of Mount Oliuer, where they shewed me the place Bendicta of the Virgin Mariæ Annunciation: & ascending to the top of the mount, we saw the place of our Saviours Ascension: at the sight whereof we said our prayers, and were commanded withall to say Ave Pater Noster and Ave Ave Mariæ, but we said the Lords prayer, took notice of the place and departed. This is the very highest part of Mount Oliuer, and hence may be discerned many notable places: as first West from it, is the prospect of the new City of Jerusalem: South west from it may be seene a prospect of Mount Syon, which is adioyning to new Jerusalem: also in the valley betwene Syon and the Mount Iherosol I stood. I saw the brooke Cedron, the Pools Silo, the Garden wherein our Saviour prayed, the place where afterward he was betrayed, and diuerse other notable things in this valley of Gerusalemie: as the Tombe of Absolon King Dauides Son, the Tombe of Iehoshaphat, and others which I will speake of when I come to them.

Full South from Mount Oliuer I could see the places we came last from, as all Bythinea & Bethphage: also east north east from this mount, may be seene both the River of Iordan, which is some fiftene miles off, and Iericho, which is not farre, because it is to the Westward of Iordan.

From Mount Oliuer East and East South-east, may be seene the lake of Sodome and Gomorra, which is some hundred miles long, and eight miles ouer: all these places I set with the compasse, when I was on Mount Oliuer: for I stayed on the top of it some two houres and a halfe, hauing a little Compasse about me.

Descending hence toward the south Westward, we came to a place where the Friars told me, that a woman called Saint Pelagia, did penance in the habit of a Friar: whereat I smiling, they demanded why I did so: I answered that to beloue Pelagia was a Saint And out of the compasse of the Crede: they told me, when I should come home at night they would shew me sufficient Authoꝝ foꝛ it: but whe I came home I had so much to do in writing my notes out of my table booke, that I had not leysure to bye their Authoꝝ foꝛ S. Pelagia.

By this time they brought vs to the place where our Saviour did soꝛe the iudgement, then where he made the Pater Noster, and then where the Apostles made the Crede.

From hence we came to the place where Christ wept foꝛ Ierusalem, and from thence to the place where the Virgin Mary gaue the Circle to Saint Thomas: and then to the place where she prayed foꝛ Saint Stephen: al these last were continuing downe Mount Oliuet toward the valley of Gethsemanie, where by the way we came to our Ladies Church, wherein is her Sepulchꝛe, & the Sepulchꝛe of her husband Ioseph, with the Sepulchꝛe of Anna, and many others in that Church.

This Church standeth at the foot of Mount Oliuet, and was built (as they say) by Helena the Mother of Constantine the great: here the Friars went into the Virgin Marias Sepulchꝛe, & there either said Masse oꝛ Prayers, while we in the meane time went to dinner.

In this Church is a Fountaine of exceeding fine water, and in regard we went downe into a Vault as it were, it giueth a meruailous loud Echo oꝛ sound.

Hence went we to the Cane, whither Iudas came to betray Christ, when we was at Prayer, and thence to the garden where our Saviour left his Disciples, commanding them to watch and pray, but found them sleeping at his returne: then they brought me to the garden where Christ was taken, and all these last thye were in the valley of Geth-

Gethsemany.

Winding vnto the towne (whereof the valley beares name) on the left hand I saw the befoze remembred Sepulchres of Absolon and Iehoshaphat, and on the right hand the brooke Cedron, which at my being there had not one drop of water in it (soz indeed) it is but a ditch to conuey the water from the two hills (I meane Mount Oliuet and Mount Syon) when any floze of raine falleth. And this ditch oz brooke Cedron is in the valley betwene both those hills.

Near by the brooke Cedron, they shewed me a stone marked with the scete and elboies of Christ, in their thzowing of him downe when as they took him, and euer since (say they) haue those prints remained there.

From thence we rode to the place where Saint Iames the yonger did hide himselfe, and afterward was buried there: there also they shewed where Zachariah y son of Barachiah was buried, and brought me to another place, where (they say) the Virgine Mary vsed often to pray.

Then came we effsone to y pole of Silo, wherin M. Burrell & I walshed our selues, and hence we were shewen the place where the Prophet Elay was satwen in pieces: thence they guiding vs to an exceeding deepe well, where the Jewes (as they say) hid the holy fire in the time of Nabuchodonozzer.

Here we ascended from the valley to a hill side, which lieth iust South from Mount Syon, but there is a great halley betwene, called Gehemion, and there they shewed me the place where the Apostles hid themselves, being a Cane in a Rocks. Ascending higher hence, they brought me to y field, oz rather to be moze rightly termed the Rocks, where the common buriall place is for strangers, being the very same (as they say) which was bought with y 30 pces of silver, that Iudas receiued as the price of his Master, which place is called Aceldama, and is fashioned as followeth. It hath 3 holes aboue, and on the side there is a bent, at the upper holes they vse to let downe the dead bodies, to the estimation of some fiftie fote downe.

In this place I saw two bodies, new & very lately let
downe, and looking downe (so by reason of the three great
holes aboue, where the dead bodies lye, it is very light) I
received such a saue into my head, as it made me very sick,
so that I was glad to entreate the Friers to go no further,
but to returne home to the City.

So here we went through the valley of Gehemion, and
at the fote of Mount Syon (having a little bottle of water,
which I brought from the Pools Silo) I drank, and rested
there an houres space, eating a few Raisons and Olives,
which we brought with vs from Ierusalem in the morn-
ing.

After I had well rested and refreshed my selfe, we began
to ascend Mount Syon, and a little way vp the hill they shew
me the place where Peter having denied Christ, & hear-
ing the Cocks crow, went out and wept.

Ascending higher, they shew me the house where the
Virgin Mary dwelt, which was nere unto the Temple:
then they brought me to the place, where the Jewes setting
on the blessed Virgin Mary to take her, she was conveyed a-
way by miracle.

Hence we went to the house of Caiphas, which was some-
what higher vpon Mount Syon, and there I saw the prison
wherein our Saviour was detained. Passing on still hig-
her, they guided me to a little Chappell which is kept by the
Armenians, whereinto entring, at the high Altar they shew-
ed me the Stone which was vpon our Saviours Sepulchre
(as they say) and it is nere to the place where Peter denied
Christ: so there they shew me the Pillar whereon the
Cocke crowd when he crowed.

Hence was I brought to the place where our Saviour
made his last Supper, and thence I came where the holy
Ghost descended vpon the Apostles: whence passing on they
shew me the place where Christ appeared to his Disciples
the eight day after his Resurrection, where Saint Thomas
desired to see his wounds.

¶ Here

I came to this place vpon Mount Sion, & Virgin Mary dy-
 ed, and hard by they shewed me a place bought by the Pope
 of the Turks, for the buriall of the European Christians, be-
 cause he would not haue them cast into Aceldeama: they told
 vs that the yeare before, fise Englishmen were buried in y
 place, whether by the Friars paysoning them, or howsoeuer
 else it hapened, but we thought it strange that all fise should
 die together in one weeke. Thence came we to the house of
 Annas the high Priest, which is now but a paire of very old
 walles, and nothing else of it to be seene: but at the side of
 one of the walles is an old Olive tree, whereto they told me
 that our Saviour was fast bound: and demanding a fur-
 ther reason therof, they sayd that when he was brought un-
 to his house, Annas being asleepe, his people would not a-
 wake him: so during their time of stay, they bound him to y
 sayd Olive tree, and when he awaked, then he was brought
 in and examined.

Departing hence toward the South gate of the City,
 which standeth likewise vpon Mount Sion, we alighted
 from our Ases, and entring, I noted it well: for I had seene
 three of the foure gates.

And being desirous to see y South gate also, they brought
 me to the Church of S. Thomas, which is within the wall all
 ruinated: then to y Church of S. Marke, where Peter came
 being deliuered out of prison by the Angell that brake open
 the gate. The they shewed me y house of Zebedeus, whence
 we came to a place kept by the Abasheenes, and there ascen-
 ding first by a dark way, led on by a line of cords, we attained
 to a high place nere to the Sepulchra Sancta, where I payd
 two peces of silver to go in, and being entred, I demanded
 what place it was: the same (quoth they) where Abraham
 should haue sacrificed his sonne Isaac.

Thence went we to the prison where S. Peter and Saint
 Iohn were, being the next doore to the prison wherem I was
 put before: which made me the sorrier, that it was not my
 fortune to haue gone into it being so nere it.

Thence we came to the North gate being on Mount Caluarie side, where hauing well viewed the gate, and perceiuing it wearied late, we went directly home: this was my third dayes worke, in and about Ierusalem, wearied not a little with often alighting to pray: for at each generall place before recounted, we dismounted and sayd the Lords prayer on our knees.

On the morrow being the 28 day, early in the morning, we took our Ases, riding forth at the West gate, through which I first entred, and passing on the Southward, we left Mount Sion on the left hand: at the fote whereof they shewed me the house of Vriah, and the Fountaine Bersaba washed her selfe at, when King Dauid espied her out of his Turret.

Thence went we to the place where the Angell took by Abacuck by the hairs of the head, to carry meate to Daniel in the Lions denne. Next came we to the place where the wiseman found the Starre when it was lost, & then where the Virgin Mary rested her selfe vnder a tree, as she came from Bethelam to Ierusalem, which tree they still repaire by setting another close to the roote of it.

Thence rode we to the house of Elias the Prophet, where they shewed me his usuall place of sleeping. & his house standeth so vpon a hill, as from thence I did see Bethelam a farre off.

Thence we went to an old ruinated house, which they told me was Iacobs: which may the better appeare to be so, for in the field thereto adioyning, is the tombe of Rachel Iacobs wife: and some two miles from this tomb is a towne in the same field called Bethelsula, the inhabitants whereof are all Christians.

In this great field (being betwixt Ierusalem and Bethelam) did lie the campe of Senacherib when he besieged Ierusalem. From hence we rode to the field, where the Angels brought tidings of great ioy to the Shepheards, which is two miles from Bethelam: and thence we rode to Bethelam to

to the Monastery, wherein were some ten Friers: who welcomed me very kindly, and brought me first into a great Church, then into a large entrie, wherein I saw the name of Maister Hugo Stapers twise set, one above another, and betwene them both I set my name.

Then they guided me downe y^e Staires into a vault, where was a Chappell set in the place of our Saviours Nativity, enclosing both it, and the Paunger wherein Christ was laide, and also the place where he was presented with gifts by the wise men.

Quere this Chappell is a great Church, built by Quene Helena mother to Constantine the great (as they say) and further I saw diuerse Tombes of holy men and others:

Going vp to the top of the Church, I saw vpon the leads the name of Maister Hugo Stapers againe ingrauen, which made me looke the earnestlier for some other Englishmens names: but finding none, I graued downe my name and same away: then went we in and dined with the Friers.

After dinner, they brought me to the place where the Virgine Marie hid her selfe, when search was made to kill the Childzen.

So taking my leane of Bethlem, giuing the Friers thre peces of gold for my dinner and my company with me, being eight in number, mounting on our Asses, we rode to the Well, where King Dauids thre Captaines fetched water for him, through the whole hoste of the Philistines: which standeth a little way from Bethlem, towards Ierusalem, and hath thre places to draw water by.

Vence went we presently backe to Ierusalem, entring the gate at foure of the clocke in the afternone, and at five, the Turkes let vs in to the Sepulchra Sancta, each of vs paying nine peces of gold for our entrance.

No sooner were we in, but they locked the gates, so there I staid till eleuen of the clocke the next day, and then came we forth: Now folloves what I saw in Sepulchra Sancta.

First

First I noted hanging without the gate, at the least a hundred lines of strings, and in the gate is a great hole, whereat a little child may easily crepe in: whereof demanding the reason, they told me that the hole served to give victuals at, for them which lie within the Church, which are above three hundred persons, men and women all Christians, and there they live continually night and day, and can have no passage in nor out; but when the Turkes do open the gate for some Pilgrime: which hapeneth not sometimes in fourteens dayes: wherfoze these Christian liegers in the Church have there their whole household, and boarded lodgings there builded for them.

The strings before spoken of hanging at the gate, have each one a bell, fastened at the lodgings, and when their servants (which are without) bring them any meat, each rings the Bell belonging to his household, and so come accordingly (each knowing their owne Bell) for receipt of their food. The severall sorts of Christians, which I saw in this Church I will in order describe unto you.

First, the Romanes, for they have the greatest stow of all, Secondly, the Greekes, for they be next in number to the Romanes, yet little better then slaves to the Turke. Thirdly, the Armenians, who have bin so long time servants to the Turke, that having forgotten their owne language, they use all their ceremonies in the Arabian tongue, and so I heard them. The fourth sort of Christians are Nestorians, who are as slaves to the Turke, and have no other language then the Arabian. The fifth are the Abashenes, being people of the land of Prester Iohn. The sixt are the Iacobines that are circumcised Christians, but slaves likewise & servants to the Turke.

All these (Christians in name) have bought of the Turke their severall places in the Church, and by comes for sale, being never fewer in number of all these five sorts then two hundred & fifty or three hundred continually there lying, and praying after their manner.

The places where they ordinarily use to go and say their devotions

devotions are thus as I describe them, and as the Roman Friars brought me to them.

First, the Pillar whereat our Saviour was whipped. Secondly, the place where he was imprisoned, while they were preparing or making his Crosse. Thirdly, where the souldiers divided his Garments. Fourthly, where the Crosse was found by Quene Helena, which is at the foot of Mount Caluarie, and hard by it is the Chappell of the said Quene Helena. Fifthly, the place where Christ was crowned with thornes: which I could not see till I was glad to give the Abalhenes that kept it two peeces of silver. Sixthly, the place where the Crosse being laide along on the ground, our Saviour was nailed fast unto it.

Seuenthly, the place on the top of Mount Caluarie, where the Crosse stood when as he suffered. Eighthly, the Roke that rent at his crucifying, which is a thing well worth the beholding, for it is slit like as it had bin cleft with wedges and hieles, even from the top to the third parts downwards, as it were through the brest and brest of the Roke: so is the rent small, but so great in some places, that a man might easily have himselfe in it, and so groweth downward lesse and lesse.

Ninthly, the place where the three Marias anointed Christ after he was dead. Tenthly, where he appeared to Mary Magdalen in the likenesse of a Gardener: and thence we came to the Sepulchre it selfe, which is the last place where they die any priesters: from whence I went to see the Tombes of Baldwin & Godfrey of Bulloigne: and returning thence backe to the Sepulchre, I measured the distance betwene place and place, spending thus the time from five of the clocke before night when I came in, untill next day at eleven of the clocke at my coming forth, visiting down all things I thought note-worthy.

My companion Painter Iohn Burrell and I being
D thus

thus come forth of the Church, we went to the Pater Guardian to dinner, where we had tidings that five other Englishmen were arrived at the City gates, directing towards Aleppo. Their names were W. William Bedle, preacher to the English merchants, which were Liegers at Aleppo: W. Edward Abbot servant to the right worshipfull sir Iohn Spencer: W. Maister Geoffrey Kirbie, servant to the worshipfull W. Paule Banning: and Liegers for them in Aleppo: two other young men, the one called Iohn Elkins, the other Iasper Tymne. These five hearing of my being there, came all to the house, and these (though they saw not mine imprisonment, nor were with me at the sight of those things in and about Jerusalem) can witnesse, that they were acquainted therewith at the gates, and testifie the other truths beside. These men, as also my companion W. Iohn Burrell, I left behind me in Jerusalem, departing thence to six other places in the Countrey of Palestine: but let me first tell you, what I observed in the Cities situation, because I was informed before I came to see it, that it was all ruinated (albeit on the sight thereof) I found it otherwise, having a little compasse about me, to see such places as I could easily come by.

Understand then first of all, that the very hart of the old City was seated on Mount Sion and Mount Moria: to the south part whereof was Mount Caluarie without the gates of the old Citie, about a stones cast and no further. But now I find this new Citie situated so farre in the south part, that it is almost quite off Mount Sion, but yet not off Mount Moria, which was betwene mount Sion and mount Caluarie, so that now (undoubtedly) the South wals of the City are placed on the south side of the hill of Sion. The East wall which doth confront Mount Oliuet, is a great part of the ancient wall, & so from the South-east angle north, a quarter of a mile behind Mount Caluarie: so that Mount

Mount Caluarie, which was in former times a stones
cast without the citie, and the appointed place for ordi-
narie execution, I find it to be now seated in the heart
or middle of the new city.

This mount Caluarie is not so high as to be called a
mount, but rather a piked or a spired rock: for I noted
the situation of it, both when I was at the top of it, and
when I came to the Sepulchre: the Sepulchre being
distant from it (I meane from the foot of it) 173 fote,
as I measured it: whereupon I conclude, that the place
of buriall, which Ioseph of Aramachia made for himselfe,
was from the foot of Mount Caluarie 173 fote West-
ward, in which place is the Sepulchre of our Sa-
uiour.

The Sepulchre it selfe is two fote and a halfe high
from the ground, eight fote in length, and foure fote
broad wanting thre inches, being couered with a faire
stone of white colour.ouer the Sepulchre is a chappell
builded, the south wall whereof is ioyned close with
the south side of the Sepulchre: and the Chappell is of
like tone as the Sepulchre is, consisting of sixtine fot
in breadth, five and twenty fote in length, and aboue
fifty fote in height. In this chappell are alwayes bur-
ning thirty or forty Lampes, but vpon festinall daies
more, which are maintained by gifts giuen at the death
of Christians in Spaine, Florence, and other parts, to
be kept continually burning, and the giuers of these
Lampes haue their names ingrauen about the upper
edges of them, in letters of gold, standing in a band of
gold or silver.

This Chappell is inclosed with a Church, and yet
not it onely, but therewith is circled in all the be-
fore named holy places, viz. where Christ was whipt:
where he was in prison: where his garments were
divided: where the Crosse was found: where he was
crowned with Thornes: where he was nailed on the
crosse:

croſſe : where the croſſe ſtood when he ſuffered : where the baile of the Temple rent : where y^e three Maries accompanied him : where he appeared to Mary Magdalen : & in briefe, al the moſt notable things either about mount Caluarie, or Iosephs ſhelde of Aramathia are incloſed within the compaſſe of this Church, which was builded by y^e ſore-remembered Queene Helena, Mother to Conſtantine y^e great, ſhe being (as I haue read in ſome Authors) an Engliſh woman, and daughter to King Coel, that builded Colcheſter : which being viced to them, they deuied it. I meaſured this Church within, and found it to be 422 ſadomes about: the one ſide of it like wiſe I found it to be 130 ſadomes : thus much for Mount Caluarie, which is in the middeſt of the Cittie now.

From the North-eaſt angle of the City to the north-weſt, is the moſt ſtraight way of the city, & from the North-weſt angle to the South-weſt, is as farre as from the South-eaſt to the North-eaſt : but from the South-weſt to the South-eaſt, which is the South-wall that ſtandeth on the ſide of Mount Syon, I meaſured, and found it to be 3775 ſote, which is about three quarters of a mile. Upon this South ſide of the City, is a great Iron gate, about which gate are laid ſeuentene peces of braſſe Ordnance: this gate is as great as the Weſt gate of the Tower of London, and exceeding ſtrong, the Wall being very thicke, and on the South ſide 50 or 60 ſote high: ſo much for the South Wall and ſide of the Cittie.

The North wall is not altogether ſo long, but much ſtronger, for on the North ſide it hath bene often ſurpriſed, but on the South ſide neuer: and on the Eaſt ſide it is impregnable, by reaſon of the edge of the Hill which it ſtandeth on, which is ſixe times as high as the Wall.

On y^e North ſide alſo are 25 peces of braſſe Ordnance
more

neere to the gate, which is of Iron also, but what is in other places, as at y^e corners & Angles, I could not come to see, and demanded I durst not. The East wall, containing the gate where S. Stephen was stoned, a little without, and to this day called Saint Stephens gate, I saw but five peeces of ordinance there, and they were betwene the gate and the relique of port Aurea, which is to the Southward: and concerning the west side of the city, at y^e gate whereof I entred at my first arrivall, it is very strong likewise, and hath fiftene peeces of Ordinance lying neere together, and all of brasse: This gate is also made of Iron, and this west wall is altogether as long as the East wall. But it standeth vpon the higher ground: so that coming from the West to the West wall, you can see nothing within the Citie but the bare wal, but vpon Mount Oliuet, coming towards the City from the East, you haue a very goodly prospect of the City, by reason the City standeth all on the edge of the hill.

To conclude, this Citie of Ierusalem is the strongest of all the Cities that I haue yet seen in my iourney, since I departed from Grand Cayro: but the rest of the countrey is very easie to be intreated: yet in y^e citie of Ierusalem are thise Christians for one Turke, and many Christians in y^e countrey round about, but they all liue poorly vnder the Turke.

Now concerning howe the countrey about Ierusalem lyeth, for your more ease and perfect vnderstanding, I will familiarly compare their severall places, with some of our native English towne and villages, according to such true estimation as I heare made of them. I imagine I begin with London, I meane much vpon the point of distance.

The City of Bechlem, where Christ our Saviour was borne, is from Ierusalem as Wansworth is from London, I meane much vpon the point in distance.

The plaine of Mamre is from Ierusalem, as Guilford is from London: in which place as nere to it, is the city of Hebron, where our Father Abraham lieth buried.

Beertheba is from Ierusalem, as Alcon is from London, Ramoth Gilead is from Ierusalem, as Reading is from London.

Gaza which is the South-west part of Palestine, is from Ierusalem as Salisbury is from London.

Ascalon is from Gaza South-east.

Ioppe is from Ierusalem as Alsbury is from London.

Samaria is fro Ierusalem, as Royston is from London.

The City of Nazareth is from Ierusalem as Norwich is from London.

From Nazareth to mount Tabor and Hermon, is five miles South-east: these two do stand very nere together, Tabor being the greater.

From Tabor to the Sea Tiberias, is eight miles South-east.

From Ierusalem to mount Sania, is ten dayes iourney, and South-east thence.

These places last spoken of (beginning at Samaria) I was not in, but the other five English men that met me in Ierusalem, coming through Galilee, they came through them, and of them had I this description: they received of me likewise the description of my iourney through Palestine.

The place where Christ fasted 40 daies & 40 nights, called Quarranto, is from Ierusalem as Chelmesford is from London.

The river Iordane (the very nearest part thereof) is from Ierusalem as Epping is from London.

Iericho, the nearest part of the plaine thereof, is from Ierusalem, as Lowton hall (Sir Robert Wrachs house) is from London.

The lake of Sodome and Gomorah, is from Ierusalem

lem, as Grauesend is from London.

The river Iordan runneth into the lake, and there dieth, which is one of the greatest secrets (in my mind) in the world, that a fresh water should runne continually into this Salt lake, and haue no issue out, but there dieth: and the said lake continuing still so salt, as no waight of any reasonable substance will sinke into it, but floateth vpon it, as a dead man, or beast will neuer go downe. And further note, that what filth soeuer is brought into it by the river Iordan, or any other substance, it floateth continually vpon the water, and being tossed thereon by force of the weather, in time it becommeth a congealed froth, which being cast vpon the bankes, and there dried by the extreame heate of the Sunne, becometh blacke like pitch, which in that countrey is called Birumen, whereof I haue brought some with me from thence. This lake is about 8. or 9 miles broad, & about 80 or 100 miles long, the length stretching from the north, where the river Iordan falleth into it, to the south ward, and hath no further issue.

The field where the Angels brought tidings vnto the shepheards, lyeth from Ierusalem, as Greenwich doth from London.

Mount Oliuet lyeth from Ierusalem as Bowe from London.

Bethania is from Ierusalem as Blackwall is from London.

Bethaphge is from Ierusalem as Mile-end is from London.

The valley Gethsemanie, is from Ierusalem, as Ratcliffe-fields lie from London.

The Cedron is from Ierusalem as the ditch without Algate is from London.

Mount Syon is nere adioyning to Ierusalem, as Southwarke is to London.

Thus haue I described the City of Ierusalem, as it is

is now built, with all the notable places therein, and
 nere vnto the same, and the country about it: by which
 comparisons you may well vnderstand the situation
 of most parts of the places nere vnto it, and thereby
 you may perceine that it was but a small country, and
 a very little plot of ground, which the Israelites possessed
 in the land of Canaan, which as now is a very barren
 Country: for that within 15 miles from Jerusalem
 the country is wholly barren, and full of rockes, and sto-
 ne, and vlesse it be about the plaine of Ierico, I know
 not any part of the country at this present that is fruit-
 full, what it hath beene in times past, I referre you to
 the declaration thereof, made in the holy Scriptures:
 my opinion is, that when it was fruitfull, and a Land
 that flowed with Milke and Honey, in those dayes
 God blessed it, and that as then they followed his
 commandements, but now being inhabited by infi-
 dels (that prophane the name of Christ, and liue in all
 filthy and beastly manner,) God curse it, and so it
 is made barren: for it is so barren that I could get no
 bread when I came nere vnto it, for that one night
 as I lodged thort of Jerusalem, at a place called in the
 Arabian tongue, Cuda Chenaleb, I sent my Boye to a
 house (not far from the place where we had pitched our
 Tents) to get some bread, and he brought me word that
 there was no bread there to be had, and that the man of
 that house did neuer eate bread in all his life, but onely
 dried Dates, nor any of his household, whereby you may
 partly perceine the barrennesse of the Country at this
 day, onely as I suppose by the curse that God layeth
 vpon the same, for that they vse the sinne of Sodom and
 Gomorah very much in that Country, whereby the
 poore Christians that inhabit therein, are glad to mar-
 ry their daughters at twelue yeares of age, vnto Chi-
 istians, least the Turkes should rauish them: and to con-
 clude, there is not that sinne in the world, but it is vled
 there

there amongst those Infidels that now inhabit therein, and yet it is called Terra Sancta, & in the Arabian tongue Cuchea, which is the holy Land, bearing the name only and no more: for all holinesse is cleane banished from thence by those thēues, filthy Turkes & Infidels that inhabit the same: and hauing my certificate sealed by y^e Quadrian, and a letter deliuered vnto me, to shew that I had washed my selfe in the riuer of Iordan, I departed from Ierusalem, in the company of the Moore, that holpe to get me out of prison, leauing Maister Edward Abbor, Iefferie Kerbie, Maister Iohn Elken, Iasper Tymne, and Maister Beadle the Preacher (whom I met there by chaunce, not knowing of their comming) be hind me in Ierusalem, and which grieved me most, the Gentleman of Middleburrow, called Maister Iohn Burrell, that I met with all at Grand Cayro, that had bozne me company from thence to Ierusalem, forsooke me there, and stayed also in Ierusalem with the other fīue Englishmen, and so I was left alone to the mercie of my Moore that kept me company, and neuer left me till I came to Grand Cayro. Now what hapned vnto me in my traveling from Ierusalem to Cayro, and from thence to Alexandria, where my ship lay, I will hereafter declare.

Departing from Ierusalem, we got safely to Rama, and from thence went to Ascalon, and so to Gaza, that lyeth vpon the bozders of the desarts of Arabia: at one of those two places I hoped to haue some passage by water, either to Alexandria or to Damietta, but sayling thereof, I was in a maze & knew not what to do, whether I were best to go backe againe to Ierusalem, or to put my selfe disperatly into the hands of the wild Arabians, to be by them conducted to Grand Cayro: one of those two courses I must of force take, so there was no hope of passage, and yet I had another hope, but to noende, which was that I should finde passage at

E

Ioppa,

Ioppa, and for that cause I stayed at Gaza, and sent my
 Horse to Ioppa to seeke for passage, but there was none
 to be had. At last considering with my selfe that my
 hast into AEgypt was great: for I had left my man
 Waldred in Cayro with my stocke of 1200. pounds,
 and my ship lay in the Road of Alexandria, with sixtie
 men in her, & whether they would depart without me,
 or no, I knew not, for that, when I went from them to
 goe by the river of Nilus to Cayro, I had no intent to
 goe for Ierusalem, my businesse standing at that point, I
 was forced to this extremity, to make away all the mo-
 ny I had about me, and to put my selfe into the hands
 of two wild Arabians, that undertooke to carry me
 and my Horse (without whom I durst not go) to the
 Citie of Cayro in foure daies, if I would pay them 24.
 Sultans of go ld when I came to the Materia nere to
 Cayro, and vpon that condition they would deliuer me
 safely there, otherwise they sayd that they would carry
 me prisoner with them, or else cut my throate: And so
 agreeing with them, by my Horse that spake for me, and
 with all warranted me to go safely, swearing that he
 would not leane my by any meanes, the two wild Ara-
 bians prouided vs two good Dromidozies for vs to ride
 on, I and the Horse riding befoze, and the Arabians be-
 hind vs, two vpon each Dromidozie, and so departed
 from Gaza about two of the clocke in the afternone, and
 rode a hard pace: those kind of beasts going so hard, that
 within foure houres I was so weary, that I desired
 them to suffer me to light downe to rest me, which we
 did about five of the clocke in the euening, and being a-
 lighted, the Arabians tied the Dromidozies two foze-
 fet together, as their manner is, making them kneele
 downe: which done, we sat downe to eate a few raisins
 and Bisket, such as we caried in our Alforzes, but in
 the meane time, one of our Dromidozies brake his
 strings, being but a small piece of a basell, and ranne
 backe

backe againe towards Gaza, whereupon one of the
 theenes tooke the other Dromidozie, and made after
 him, vntill both he and the other had broke loose and ran
 away, were both out of our sight: then the other Ara-
 bian that stayed behind with vs, ranne after them, and
 we were left alone in the wild Deserts of Arabia: at last,
 night approaching, and both our guides and Dromido-
 ries being gone, we were both in no small feare, what
 would become of vs: in which case, leaning my Horse
 with my Alfozges (wherein we carried our victuals,
 (I went vp to the top of a sandy hill, not farre from
 thence, to see if I could espie our two theenes, but I
 was no sooner vpon the top of the hill, but I saw foure
 wild Arabians come running towards me, from the o-
 ther side of the sandy hill: which I perceiuing, ranne
 in great haste to my Horse, yet I could not runne so
 fast, but one of the theenes was at my heeles, and
 drawing out his sword, bad my Horse deliuer me vn-
 to him, but the Horse made him answer, and bad him
 searce me (for he knew well that I had nothing about
 me worth any thing, onely my haire cloth Coate) and
 sayd further vnto him, this Guaire (which is as much
 to say as vnbelaue) is to be conducted to Cayro in
 foure dayes, by two of your companions, and there-
 with named them vnto him, whereunto they all made
 answer and sayd, that if it were true, they would do me
 no hurt, but if their companions come not againe with
 their Dromidoxies, then they would carry vs away
 with them, but within two houres after in the night
 time, my two Arabians came againe with their Dro-
 midoxies, and then they were all fellows theenes. And
 we gaue them a few raisins and a little water, and so
 departed, and the fourth day at night we came to
 a place where the Arabians had Tents, and there
 they gaue me some Camels milke, and beheld me so
 earnestly, as if they had neuer sene a white man be-
 fore

foze: from thence we departed, and the next night we came to Salhia, where being soze shaken in my body (not withstanding I was rolled with rollers) I was constrained to giue ouer my Dromidozies, & to get hozses, which they pzocured there of some of their acquaintance. This Dromidozie is a kinde of beast like vnto a Camel, but it hath a lesser head, and a very small necke, but his legges are as long, and there is no moze difference betwene a Camell and a Dromidozy, then there is betwene a Hasty-dogge and a Grey-hound: those beasts eate but little, and drinke lesse, for they dranke not as long as I was with them, and it is sayd that they will not drinke in eight or ten daies together, but cannot abstaine so long from meate. And by this you may see that I was as farre in foure daies, as I was going in twelue dayes befoze: I thinke a good hozse will run as fast, but not continue it: their pace is a reaching trot, but very hard and quicke. From the edge of Salhia, which is vpon the east side of Gozan, I tooke hozse: but the reason why the Arabians did graunt to get me hozses, was not because they pittied me for my wearinesse, but for that they durst not go any nêrer to the inhabited countrey with their Dromidozies, and there one of them stayed, and the other went with me to Maceria, from whence I sent my Horse to Cayro to fetch me their hyer, and there I payd them that let me the hozses, five peces of gold, and gaue the two wild Arabians 24. peces of gold, and therewith they deliuered me in safety into the custodie of my Horse, within thre miles of the cittie Cayro, where I was welcomed by the Consull and others there resident, and there I payd my honest Horse five peces of gold, and bought diuers pzouisions for him to furnish him in his iourney to Mecha, in which iourney as he returned againe he died.

○ In Cayro I stayed two dayes, and the senenth night after I came to Bullac, and there tooke boate, & in thre dayes

dayes I got downe the riuer of Nilus to Rosetta, and there taking horse with a Ianifarie, I fell into greater danger then any I had during my iourney, for that betwene that towne, and Alexandria, there were diuerse great Ianifaries that came from Constantinople, that were newly landed at Alexandria, who hauing tyred their horses, would haue taken our two Mules from vs, which my Ianifarie refused them, and therewith drew out his sword, and they to be reuenged came running to take me, and hauing layde hands vpon me, foure of them beate me cruelly, and drew me to the passage that was hard by, and there would haue killed me, which my Ianifary perceiuing, and seeing that nothing could appease them but our two Mules, after he had bin soze wounded, he deliuered them vnto the other Ianifaries, or else I had there bene slaine, after my long and wearie iourney, being within fīue miles of my ship, that lay in the Rode at Alexandria: and so he being soze wounded, and I well beaten, at last we got to the gates of Alexandria, but it was so late that we could not get in, but were forced to stay all that night (till morning)

Upon the hard stones, & in the morning I got aboard of my ship, when I had bene from it fiftie dayes. And so I ended my Pilgrimage.

FINIS.